



Bidatī

Ke Peeche Namaz Ka Hukm

Taaleef

Haafiz Zubair Ali Zai

(Rahimahullah)

Roman Transliteration

Rehan Syed Barey

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translitrators Note:

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. أَمَّا بَعْدُ:

Sharai istilaah mein ‘bidat’ har us izaafa aur ziyaadati ko kehte hain jo baghair kisi sanad aur sharai buniyaad ke Allah ki ibaadat ya uske taqarrub ke iraaade se deen mein (uske mukammal ho jaane ke baad) daakhil karli gayi ho.

Farman e Nabawi (s) ke mafhoom ke mutaabiq bidati hazraat zalaalat o gumraahi ki waadiyo’n mein bhatakte rehte hain aur hidaayat unse bahut door aur nazro’n se ojhal hoti hai. Is liye wo apne deeni intishaar¹ ke sabab har us shakhs ko, jo unhe’n siraat e mustaqeem ki taraf daawat deta hai, ko na sirf badgumaani se dekhate hain balke use dhokebaaz, fitna-parwar bhi samajhte hain.

Is kitaabche mein Haafiz Zubair Ali Zai (rh) ne aam-faham adnaaz mein musalmaano ko bidaat se mutaalliq kuch ahem nukaat² ki taraf rehnumaai farmai hai. Saath ye bhi bataaya hai ke in bidaat ko sahi samajhne aur un par amal karne waala is laayaq nahi rehta ke uski iqtida³ mein namaz adaa ki jaae. Bidati ko namaz ki imaamat jaise moazzaz kaam se hamesha mehroom rakhna chaahiye.

Allah ham sab ko taufeeq ataa kare ke ham bidaat se door rahe’n aur sahih ul aqida musalman hi ko namaz ke liye imam banaae’n. Aameen

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¹ T: (إنتشار) Pareshani, tittar-bittar hona, bikharne ki kaifiyat [RKT]

² T: (نکات) Nukta ki jama, points [RKT]

³ T: (اقتدا) Paerawi, (kisi ke naqsh-e-qadam par chalna [RKT])

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Aapse adaban guzaarish hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye. Allah meri is koshish ko meri aur logon ki islaah aur ukhrawi kaamyaabi ka zariya banaae aur qubool farmaae. Aameen

وَصَلَّى اللّٰهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.

Duaao'n ka taalib,

Rehan Syed Barey

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Pesh Lafz

Islam mein namaz ko intihaai ahem muqaam haasil hai, jab koi shakhs Tauheed o Risaalat ka Iqraar karke daaera e islam mein daakhil hota hai to us par din-raat mein 5 namaze'n farz ho jaati hain. Islam mein is baat ka koi tasawwur bhi nahi ke koi shakhs muslim hone ka daawedaar ho aur wo namaz adaa na karta ho. Rasool Allah ﷺ ke zamana e mubaarak mein munafiqeen apne nifaaq ko chupaane ke liye namaz ko ba-jamaat adaa kiya karte the. Islam mein jaha'n namaz ki is qadr ehmiyat hai, waha'n use Sunnat e Rasool ﷺ ke mutabiq adaa karna bhi zaroori hai, kyonke khilaaf e sunnat koi amal Allah Ta'ala qabool nahi fermata.

من عمل عملاً ليس عليه أمرنا فهو رد.

“Jis kisi ne aisa amal kiya, ke jiska Hukm hamne nahi diya, iska wo amal mardood hai”. (Sahih Muslim: H1718)

Isi tarah namaz bhi us shakhs ki ikhtida mein adaa karna zaroori hai, jo *aamil bis Sunnah*¹ ho. Imam ke *aqaa'id o nazariyaat* aur *amaal Quran o Hadees* se mutasaadim² ho'n to aisa shakhs sire se imaamat ka ahl hi nahi. Is masla par tamaam *Ahlu Sunnah aur Ahlu Hadees* (ke jamhoor) ulama ka ittifaaq hai. Ke agar koi bad-aqida aur bidati shakhs namaz padha raha ho to uski ikhtida mein namaz nahi hogi. Bidati se muraad *Jahmiyya*³, *Kharijiyya*⁴, *Motazala*⁵, *Rawaafiz*, *Murjiyya*⁶ waghaera hain.

¹ T: (عَامِلٌ بِالسُّنَّةِ) Sunnat par amal karne waala [RSB]

² T: (مُتَصَادِم) Ghair-muwaafiq, takra jaane waala [RKT]

³ T: (جَهْمِيَّة) Jahmiyya ek (1) gumrah firqa hai, jiski buniyaad Jahm bin Safwaan ne rakhi. Is firqa ke log aqide mein intihaai ghalat nazariyaat rakhte the, jaise Allah ki sifaat (Haath, Chehra, Ilm, Kalaam waghaera) ka inkaar, quran makhloof hai waghaera. In aqaa'id ki wajah se mohaddiseen aur ahle sunnat ne unki sakht mukhalifat ki. [RSB]

⁴ T: (خَارِجِيَّة) Ek (1) gumraah aur baaghi giroh tha jo Hazrat Ali ؑ ke daur mein zaahir hua. Ye log intihaai sakht-greer aur takfeeri aqaa'id rakhte the (jaise aam musalmano ko gunaaho'n ki wajah se kaafir qaraar dete, Hazrat Usman aur deegar Sahaba ؓ par bhi kufr ke fatwe lagaae waghaera, hukumat ke khilaaf musallah baghaawat karte, maasoom logo'n ko qatl karne mein koi harj nahi samajhte the waghaera), mohaddiseen aur salaf ne inki shadeed mazammam ki hai [RSB]

⁵ T: (مُعْتَزِلِيَّة) Musalmano ka ek (1) firqa jiske aqaa'id ahle sunnat wal jamaat ke khilaaf hain, unke aqaa'id mein se hai ke Allah Ta'ala ko duniya aur aakhira tmein dekhna mumkin nahi, neki Allah Ta'ala ki taraf se aur badee nafs ki taraf se hai, unke nazdeek Quran makhloof hai [RKT]

⁶ T: (مُرْجِيَّة) Aisa fiqa jiska aqeeda hai ke imaan ka taalluq sirf aqeede se hai amal se nahi waghaera [RSB]

Aur jo shakhs aqaaid mein in firqo'n mein se kisi ke saath muwaafaqat¹ rakhta hai to wo bhi unhi mein daakhil hai.

Rasool Allah ﷺ ka farman hai:

المرء مع من أحب.

“Admi uske saath hoga, jisse wo mohabbat karta hai”. (Sahih Bukhari)

Aur uske peeche bhi namaz ka wohi Hukm hai, ke jo in baatil firqo'n ka hai.

Ustad e Mohtaram Janab Haafiz Abu Tahir Zubair Ali Zai رحمه الله ne kaafi mehnat aur arq-rezi² se aise hawaala-jaat ekattha kiye, jinse unhon ne saabit kiya ke *Ahlul Bidah* ki ikhtida mein namaz nahi hoti. Isi tarah unhon ne maujooda daur ke *muqallid firqa e deobandiya* ke baatil aqaaid o nazariyaat ko bhi dalaail ke saath waazeh kiya hai. Aur saabit kiya hai ke in hazraat ke aqaaid aur nazariyaat bhi un baatil firqo'n ki tarah hai ke inhon ne mukhtalif baatil firqo'n ke aqaaid o nazariyaat ko apna (kar choo'n-choo'n ka murabba bana) rakha hai. Jiski wajah se tamaam baatil firqo'n ke aqaaid is firqa ke nazariyaat mein shaamil ho gae.

Mausoof ne is mauzu par ek doosri kitab "*Akazeeb Aal e Deoband*" ke naam se tarteef de rakhi hai. Jo anqareeb manzar e aam par aane wali hai (*in sha Allah*). Mausooof bila-shubha maujooda daur mein salaf ka ek namoona hain aur Quran o Hadees ke saath saath wo amal e salaf o saaliheen par amal-paera hain.

Allah Ta'ala mausoof ko taweel umr aur sehat e kaamila ataa farmae aur tamaam tarah ki aala salahiyato'n se behrawar farmae. Taake Quran o Hadees ki tehqeeq par jo kaam unhon ne shuru kar rakha hai, wo paaya takmeel³ ko pohonch jaae.

Ameen ya Rabul A'alameen
Abu Jabir Abdullah Damaanwi
23rd Moharram ul Haraam: 1425h

¹ T: (مُؤَافَقَت) Ittefaaq, baraabari, saath [RKT]

² T: (عَرَقَ رِيْزِي) Sakht mehnat, pasina bahaana, work hard [RKT]

³ T: Mukammal ho jaana, intihaai umda haalat ko pohonchna, to attahin excellence [RSB]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sawaal: Kya *Deobandi* aqide waale shakhs ke peeche namaz padhana jaaiz hai?

(Zulfiqar bin Ibrahim al-Athri, mutaallim al-Jaamia al-Islamiya, Madina Munawwara)

Jawab:

الحمد لله رب العالمين. و صلاة و السلام على رسول الأمين. أما بعد.

Deen e islam ke *arkan e khamisa*¹ mein se doosra buniyadi rukn 'الصلاة' 'As-Salaah' namaz hai.

Allah Ta'ala ne farmaya:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرُّكُوعِ ۖ ﴿٢٣﴾

Aur Namaz Qaayam Karo Aur Zakat Do Aur Ruku Karne Waalo'n Ke saath Ruku Karo. (Surah al-Baqara: 43)

Rasool Allah ﷺ ne farmaya: 'فَأَجِبْ' 'هل تسمع النداء بالصلاة؟'

"Pas unhe'n khabar dedo ke be-shak Allah Ta'ala ne un par din-raat mein 5 namaze'n farz ki hain". (Sahih Muslim: 653 [Darussalam: 1486])

Ye paacho'n namaze'n ba-jamat Imam ke peeche padhni chaahiye. Rasool Allah ﷺ ne ek admi se kaha:

فَأخبرهم أن الله قد فرض عليهم خمس صلوات في يومهم وليلتهم.

"Kya tu namaz ki azaan sunta hai? Us admi ne kaha: Ji haad'n. To Aap ﷺ ne farmaya: Pas uska jawab de (yaane namaz masjid mein Imaam ke saath padh)". (Sahih Bukhari: H7372; Sahih Muslim: 31/91)

Is hukm aur deegar dalaail se maaloom hota hai ke (*Sahih ul Aqida*) imam ke peeche namaz ba-jamat laazmi hai, illa ye ke *uzr e sharai*² ho.

Agar Imam *Sahih ul Aqida* na ho, *Bidati* ho to uske baare mein masla zara tafseel-talab³ hai.

¹ T: Shahaadat, Namaz, Zakat, Roza, aur Hajj [RSB]

² T: (شَرَى عُذْر) Wo uzr jis ki shariyat mein ijazat ho [RSB]

³ T: (تفصيل طلب) Jise samajhne ke liye mazed wazaahat/explanation ki zaroorat ho [RSB]

Bidaat Ki Aqsaam:

Bidaat ki 2 badi qisme'n hain.

① Bidat e Sughra: Masalan 'تَشْيِيعُ الْمُتَقَدِّمِينَ' *'Tashee al-mutaqaddimeen'*.

(Kitaab Tashyee' Abdur Razzaq bin Humam)¹

② Bidaat e Kubra: (كُفْرُفُض). (Meezaan ul Etidaal: V1 P3-5; Hadee as Saari: P459)

Bidat e Sughra waale ki riwayat maqbool hai, ba-sharteke wo *Siqa o Sadooq* ho.

Bidat e Kubra ki 2 qisme'n hain

① Bidat e Muffassaqa (كِبْدَعَةُ الْخَوَارِجِ وَغَيْرِهِمْ)² (Ikhtisaar Uloom al-Hadees li Ibne Kaseer: P83, Noo³:23)

② Bidat e Mukaffara (كِبْدَعَةُ الْجَهْمِيَّةِ وَغَيْرِهِمْ)⁴ Agar Bidat e mukaffara ho to aise shakhs ki riwayat mardood hoti hai. (Ikhtisaar Uloom al-Hadees li Ibne Kaseer: P83, Nu'u:23)

Mohaddis Salam bin Abi Mutee رضي الله عنه ka fatwa:

Mashoor siqa mohaddise Salam bin Abi Mutee رضي الله عنه farmate hain:

الجهمية كفار لا يصلى خلفهم.

"Jahmiyya kuffar hain, unke peeche namaz na padhi jaae". (Masaail Ahmad Riwaaya Abu Dawood: P268; As Sunnah li Abdullah bin Ahmad: P9; Sharah as Sunnah lil Lalkaai: V2 P321, H517)

Is riwayat ki Sanad Sahih hai. Zuhair bin Naeem al-Baabi ko Abdullah bin Ahmad bin Hambal aur Ibne Hibban رضي الله عنه ne *Siqa* qaraar diya hai. (As Siqaat: v8 P256) Walhamdulillah.

¹ T: Urdu pdf mein (كتشييع عبد الرزاق بن همام و غيره) aise hi likha hai, yahan ishara hai Imam Abdur Razzaq ki kitaab 'At-Tashaiyyo' ki taraf [RSB]

² T: Khawaarij aur doosre gumraah firqo'n ki bidaat ki tarah [RSB]

³ T: (نوع) Shaki soorat, hai-at, banaawat [RKT]

⁴ T: Jahmiya aur doosre gumraah firqo'n ki bidaat ki tarah [RSB]

Imam Ahmad bin Hambal رحمته الله ka fatwa:

Imam e Ahle Sunnat Ahmad bin Hambal رحمته الله se *Ahlul Bidah* ke peeche namaz padhne ke baare mein poocha gaya to unhon ne farmaya:

لا يصلي خلفهم مثل الجهمية والمعتزلة.

“Jahmiyya aur motazala jaiso’n ke peeche namaz na padhi jaae”. (Kitab as Sunnah li Abdullah bin Ahmad bin Hambal: V1 P103, Faqra: 6)

Saaleh bin Ahmad bin Hambal kehte hain ke:

قلت من خاف أن يصلي خلف من لا يعرف؟ قال: يصلي فإن تبين له أنه صاحب بدعة أعاد.

“Maine (Imam Ahmad se) kaha: Jise ye khauf ho ke wo us shakhs ke peeche namaz padh raha hai, jise wo jaanta nahi? To (Imam Ahmad ne) farmaya: Wo namaz padh le, phir agar use maaloom ho jaae ke wo (Imam) Bidati hai, to (apni namaz ka) iaada¹ karle”. (Masaail Saleh: 452 P119)

Imam Wakee bin al-Jarraah رحمته الله ka fatwa:

Imam Wakee bin al-Jarraah رحمته الله ne farmaya:

لا يصلي خلفهم.

“In (jahmiyya) ke peeche namaz na padhi jaae”. (As Sunnah li Abdullah bin Ahmad: V1 P115, Faqhra: 33 [Sanad Saheeh])

Imam Yazeed bin Harun رحمته الله ka fatwa:

Mohaddis Yazeed bin Harun رحمته الله se *Jahmiyya* ke peeche namaz padhne ke baare mein poocha gaya to unhon ne farmaya: ‘لا’ yaane *“Unke peeche namaz na padhi jaae”* Poocha gaya ke: *“Kya Murjiyya ke peeche namaz padhi jaae?”* To unhon ne farmaya: *“إنهم لخبثاء”* *“Be-shak wo khabees hain”*. (As Sunnah: V1 P123, Faqhra: 55 [Sanad Sahih])

Imam Bukhari رحمته الله ka fatwa:

Ameer ul Momineen Fil Hadees Imam Bukhari رحمته الله ne farmaya:

¹ T: (إعاده) Dohraana, dobara kara [RKT]

ما أبا لي صليت خلف الجهمي والرافضي أم صليت خلف اليهود و النصارى

“Mujhe parwaah nahi hai ke jahmi o raafzi ke peeche namaz padhu’n ya yahood o nasaara ke peeche namaz padhu’n...”. (Khalq Afaal al-Ibaad: P22, Faqra: 53)

Yaane jis tarah yahood o nasaara ke peeche namaz padhne ka koi muslim (Musalmaan) qaayal nahi, usi tarah *Jahmi* aur *Raafzi* ke peeche namaz nahi hogi.

Imam Zuhair bin al-Baabi رحمته الله ka fatwa:

Zuhair bin al-Baabi ne kaha:

إذا تيقنت أنه جهمي أعدت الصلوة خلفه الجمعة وغيرها .

“Agar tujhe yaqeen ho jaae ke wo (Imam) Jahmi hai to uske peeche Juma waghaera ki namaz ka iaada karle (yaane dobara namaz padh)”. (As Sunnah li Abdullah bin Ahmad: V1 P129, Faqhra: 73 [Sanad Sahih])

Imam Abu Obaid al-Qasim bin Salam aur Imam Yahya bin Maeen رحمتهما الله ka Fatwa:

Abu Obaid al-Qasim aur Yahya bin Maeen رحمتهما الله dono’n, bidati ke peeche padhi hui namaz dohraane ke qaayal the. (As Sunnah: V1 P130, Faqhra: 75 [Sanad Sahih]; Faqhra: 76 [Sanad Sahih])

Aimma e Ahle Sunnat ke in aqwaal se maaloom hua ke jis shakhs ki bidat shadeed aur khatarnaak ho to uske peeche namaz na padhi jaae. Isi par Ahle Sunnat ka ijma hai.

Imam Qawaam as-Sunnah رحمته الله ka fatwa:

قال قوام السنة إسماعيل بن محمد بن الفضل الأصبهاني (متفى 535 هـ): "وأصحاب الحديث لا يرون الصلوة خلف أهل البدع لئلا يراه العامة فيفسدون بذلك.

Yaane Imam Qawaam as-Sunnah Ismail bin Muhammad bin Fazl al-Asbahaani رحمته الله ne kaha: *“Aur mohaddiseen e kiram ahle bidat ke peeche namaz padhne ke qaayal nahi hain, taake awaam-un-naas gumraah na ho jaae’n”*. (Al Hujja Fee Bayan al-Mahajjah wa Sharah Aqida Ahlus Sunnah: V2 P508)

Bidati Ke Baare Mein Farmaan e Rasool Allah ﷺ:

Rasool Allah ﷺ ne farmaya: “Jisne Bidati ki izzat ki to usne islam ke giraane mein madad ki”. (Kitab ash-Shareeah lil Aajiri: P962 H2040)

Is riwayat ki sanad Sahih hai. Imam Abu Bakr Muhammad bin al-Hussain al-Aajiri ke ustaad Al Abbas bin Yusuf ash-Shakli ke baare mein Haafiz Zahabi aur Haafiz as-Safdi ne kaha:

وهو مقبول الرواية.

“*Aur iski riwayat maqbool hai*”. (Taareekh al Islam liz Zahabi: V23 P479; Al Wafi Bil Wafiyaat: V16 P373, mutawaffa: 314h)

Allah Aur Uske Rasool ﷺ Ko Aziyyat Dene Waala?

Nabi ﷺ ne qibla ki taraf thookne se mana farmaya hai. (Sahih Bukhari: H1213; Sahih Muslim: H547)

Aap ﷺ ne dekha ke ek Imam ne *Qibla* ki taraf thooka hai to farmaya: ‘*لا يصلى لكم*’, “*Ye tumhe’n namaz na padhaae*”. (Sunan Abu Dawood: 481 [Sanad Hasan]; Sahih Ibne Hibban, Al Mawaarid: 334) Is riwayat ke aakhir mein ye alfaaz hain ke:

و حسبت أنه قال: إنك آذيت الله ورسوله.

Aur mera khayaal hai ke Aap ﷺ ne farmaya: “*Toone Allah aur uske Rasool ko takleef di hai*”.

Maaloom hua ke Allah aur Rasool Allah ﷺ ko takleef dene waale ko Imam nahi banana chaahiye.

Ibne Umar ؓ Ki Bidat aur Bidati Se Bezaari:

Mujahid (bin Jabar) taabai shaheer farmate hain ke: “*Maine Ibne Umar ؓ ke saath tha, ke ek shakhs ne Zohar ya Asar ki azaan mein Tasweeb kehdi (Yaane As Salaatu Khairum Minan Naum padha) to Ibne Umar ؓ ne farmaya ke:*

اخرج بنا، فان هذه بدعة.

“*Hame’n yaha’n se nikaal le jaao, kyunke beshak ye (muazzin ka Zohar o Asar mein As Salaatu Khairum Minan Naum kehna) Bidat hai*”. (Sunan Abu Dawood: 538 [Hadees Hasan])

Abdullah bin Umar رضي الله عنه ne ek Bidati ke salam ka jawab nahi diya tha. (Sunan Tirmizi: 2152 [Hasan Sahih Ghareeb])

Jo log 'لا قدر' *Laa Qadar* (waghaera) kehkar taqdeer ka inkaar karte hain, unke baare mein Syedna Ibne Umar رضي الله عنه ne elaan farmaya:

فاخير هم أني برئ منهم وأنهم براء مني.

“Unhe’n kehdo ke main unse bari (bezaar) hu’n aur wo mujhse bari hain”. (Sahih Muslim: 8)

Deobandiyo’n Ke Chand Khatarnaak Aqaaed:

Ahle Bidat ke baare mein Manhaj e Ahle Sunnat ki is wazaahat ke baad arz hai ke *Hindustan* ka ek shaher *Deoband* ki nisbat 3 qism ke logo’n se hai.

- ① Deoband ka rehne waala, chaahе Hindu ho ya Musalman.
- ② Madrasa Deoband ka padha hua ya faarigh-ut-tehseel shakhs.
- ③ Ulama e Deoband ka ham-aqida o ham-maslak.

Awwal-uz-zikr¹ hamari is bahes se khaarj hai. Saani-uz-zikr² agar Ulama e Deoband ka ham aqida o ham maslak nahi hai hai to wo bhi is bahes se khaarj hai aur agar ham-aqida hai to uska wohi hukm hai jo saalis-us-zikr³ ka hukm hai.

Saalis-uz-zikr ke baare mein waazeh hai ke ‘المرمع من أحب’⁴ ki roo se iska aur Ulama e Deoband ka ek hi Hukm hai.

Ulama e Deoband ke chand khatarnaak aqaaid bil ikhtisaar pesh e khidmat hain, jin se saabit hota hai ke deoband ki bidat intihaai shadeed aur khatarnaak hai.

¹ T: (أَوَّلُ الذِّكْرِ) Jiska zikr sabse pehle kiya gaya ho [RSB]

² T: (ثَانِي الذِّكْرِ) Jiska zikr awwal ke baad kiya gaya ho, jiska tazkira baad mein aaya ho [RKT]

³ T: (ثَالِثُ الذِّكْرِ) Jiska zikr doosri/saani (Pehli aur doosri) ke baad kiya gaya ho [RSB]

⁴ T: Daraane waali dosti [RSB]

Aqida Wahdat ul Wujood:

Haaji Imdadullah ‘Muhajir Makki’ ne kaha hai ke: *"Nukta-shanaasa masla wahdat ul wujood haq o sahih hai. Is masla mein koi shak o shubha nahi hai. Faqeer o mashaikh, faqeer aur jin logo'n ne faqeer se baeyat ki hai, sabka etiqaad yehi hai. Maulwi Muhammad Qasim Saahab marhoom o Mauwi Rasheed Ahmad Saahab o Maulwi Muhammad Yaqoob Sahab, Maulwi Ahmad Hasan Saahab waghaerahum faqeer ke aziz hain aur faqeer se taalluq rakhte hain. Kabhi khilaaf etiqadaat o khilaaf mashrab e mashaikh taareeq khud maslak ikhtiyaar na kareng"*. (Shamaaim e Imdadiya: P32; Kulliyaat e Imdadiya: P218)

Wahdat ul wujood ka matlab ye hai ke: *"Tamam maujudaat ko Allah Ta'ala ka wujood khayaal karna aur wujood e maa-siwaa ko mahez etebaari samajhna, jaise qatra e hubaab¹, mauj aur qa-ar² waghaera sabko paani maaloom karna"*. (Hasan al-Lughaat (Farsi-Urdu): P941)

"Soofiyo'n ki istilaah mein tamaam maujudaat ko Khuda Ta'ala ka wujood maanna aur maa-siwa ke wujood ko mahez etebaari samajhna". (Ilmi Urdu Loghat by Waris Sarhindi: P1551)

Haji Imdadullah Saahab ke baare mein Ashraf Ali Thanwi farmate hain ke: *"Hazrat Saahab ﷺ ke wohi aqaaid hain, jo Ahle Haq ke hain"*. (Imdad ul Fataawa: V5 P270)

Qari Taiyyab Deobandi mohtamim *Darul Uloom Deoband* ne kaha: *"Hazrat Haji Imdadullah qaddas sirra, jo goya poori is jamat e deoband ke Shaikh Taaifa hain"*. (Khutbaat Hakeem ul Islam: V7 P206)

Haji Imdadullah Saahab likhte hain ke: *"Is martaba main khuda ka khalifa ho kar logo'n ko us tak pohonchata hai aur zaahir mein banda aur baatin mein khuda ho jaata hai, us muqaam ko barzakh ul Baraazakh kehte hain"*. (Kulliyaat e Imdadiya/Zia ul Quloob: P35-36)

Haji Saahab mazed likhte hai: *"Aur iske baad usko hoo-hoo ke zikr mein is qadr munhamik ho jaana chaahiye ke khud mazkoor Yaane (Allah) ho jaa"*. (Kulliyaat e Imdadiya: P18)

¹ T: (قطرۂ حباب) Bulbule ka qatra [RSB]

² T: (موج قعر) Samandar ki teh se uthne waali taaqatwar mauj [RSB]

Rasheed Ahmad Gangohi ne Allah Ta'ala ko mukhatib hote hue likha ke:
"Ya Allah maaf farmaana ke hazrat ke irshad se tehreer hua hai. Jhoota hu'n, kuch nahi hu'n, tera hi zil hai. Tera hi wujood hai, main kya hu'n, kuch nahi hu'n, aur jo main hu'n wo tu hai aur main aur tu khud shirk dar shirk hai.. Astagfirullah". (Makateeb Rasheediya: P10; Fazaal e Sadaqaat: Hissa 2 P556)

Zaamin Ali Jalalabadi ne ek zaaniya aurat ko kaha: *"Bi tum sharmati kyou'n ho? Karne waala kaun aur karaane waala kaun? Wo to wohi hai"*. (Tazkiratur Rasheed: V2 P242)

Us Zamin Ali ke baare mein Rasheed Ahmad Gangohi ne muskuraakar irshad farmaya: *"Zamin Ali Jalalabadi to Tauheed hi mein gharq the"*. (Tazkiratur Rasheed: V2 P242)

Khulaasa ye hai ke Deobandi hazrat is wahdat ul wujood ke qaayal hain, jis mein Khaliq o Makhlooq, Aabid o Maabood aur Khuda aur Bande ke darmiyaan farq mitaa diya jaata hai. Is baatil aqide ke ibtaal¹ ke liye dekhiye Shaikh ul Islam Ibne Taimiyya ربيع کی کتاب: ²ابطال وحدت الوجود والرد علی القائلین بها، طبع لجنة البحث العلمي، الكويت

Shirkiya Aqaaid:

Haaji Imdadullah Saahab apne peer Noor Muhammad Jhanjhaanwi Saahab ke baare mein 'farmate' hain ke:

Do aasra duniya mein hai az-bas tumhari zaat ka	آسرا دنیا میں ہے از بس تمہاری ذات کا
Tum siwa auron se hargiz kuch nahi hai iltija	تم سوا اوروں سے ہرگز کچھ نہیں ہے التجا
Balke din-e-mahshar ke bhi jis waqt qazi ho Khuda	بلکہ دن محشر کے بھی جس وقت قاضی ہو خدا
Aap ka daaman pakad kar yeh kahunga bar-mala	آپ کا دامن پکڑ کر یہ کہوں گا برملا
Ae shah-e-noor Muhammad, waqt hai imdaad ka	اے شہ نور محمد وقت ہے امداد کا

(Shamaaem Imdadiya: P73-74; Imdad ul Mashaeq: Faqhra: 288)

Haji Saahab ne Rasool Allah ﷺ ke baare mein likha hai ke:

¹ Ibtaal T: (إبطال) Baatil karna, tardeed karna, butlaan, radd, tark, mauqoof kar dena [RKT]

² T: Wahdat ul Wujood Ka Butlaan Aur Uske Qaaileen Ka Rad, ye kitab abhi sirf arbi mein hai aur ise Kuwaiti Ilmi Tehqiqi Committee ne shaaya kiya hai [RSB]

Ya Rasool e Kibriya faryaad hai, ya Muhammad e Mustafa ﷺ faryaad hai Aapki imdaad ho mera ya Nabi ﷺ haal abtar hua faryaad hai Sakht mushkil mein phansa hu'n aaj-kal Aye mere mushkil-kusha ❶ faryaad hai.	یا رسول کبریا فریاد ہے یا محمد مصطفیٰ فریاد ہے آپ کی امداد ہو میرا نبی حال ابتر ہو افریاد ہے سخت مشکل میں پھنسا ہوں آج کل اے میرے مشکل کشا فریاد ہے
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(Kulliyaat e Imdaadiya: P90-91)

❶ • Is qism ke nusoos e deobandiya par tabsara karte hue Mufti Muhammad Haneef Khalid Deobandi Saahab makhlooq ke liye mushkil-kusha ka lafz jaaiz qaraar dene ke liye likhte hain ke: "Allah Ta'ala duniya mein apne bando'n ki mukhtalif asbaab ke zariye madad karta hai. Kyounke duniya daar-al-asbaab¹ hai. Yahan asbaab ko ikhtiyaar kiye baghaer aam taur par koi kaam nahi ho sakta. Abh jis sabab ke zariye Allah Ta'ala ne madad ki hai, ya koi mushkil hal ki hai, asal madadgar aur mushkil hal karne waala Allah Ta'ala hai. Magar mahez aala aur waasta ke darje mein us sabab ko bhi madadgaar aur mushkil hal karne waala keh diya jaata hai. Jaisa ke aaj kal mohavre mein bhi aisa keh diya jaata hai ke falaa'n shakhs hamara bada hi himaayati aur madadgaar hai. Falaa'n shakhs ne hamara falaa'n mushkil masla hal kara diya hai. Yaha'n ye kehne waala shakhs yaqeeni taur par asal aur zaat ke etebaar se to himaayati, madadgaar aur mushkil hal karne waala Allah Ta'ala ko hi samajhta hai. Magar sirf asbaab ke darje mein us shakhs ko bhi himayati, madadgar aur mushkil hal karne waala keh deta hai. Shara-an is tarha kehna koi najaaiz ya shirk o kufr nahi hai. Balke Jaaiz hai. (Fatwa: 9 Dhul Hajja 1422 Safha 1 [ghaer matboo])

Be-aenihi yehi aqida Barelwiyo'n ka hai. Muhammad Yusuf Ludhyanwi Deobandi likhte hain: "Lekin Deobandi Barelwi ikhtilaaf ki koi buniyad mere ilm mein nahi hai". (Ikhtilaaf e Ummat aur Siraat e Mustaqeem: V1 P38) •

Ashraf Ali Thanwi Deobandi Saahab farmate hain ke: ²

Zakariyya Kandhalwi Tableeghi Deobnadi Saahab likhte hain ke Muhammad bin Abdullah: Saahib e Quran ﷺ ne ek shakhs ko farmaya: *"Ye tera baap bada gunahgaar tha, lekin mujh par kasrat se durood bhejta tha. Jab us par ye musibat naazil hui to uski faryaad ko pohoncha aur main har us shakhs ki faryaad ko pohonchta hoo'n jo mujh par kasrat se durood bheje"*. (Tablighi Nisaab: P791; Fazel e Durood: P113)

¹ T: Duniya mein har cheez (wasaail/zaraae) ke zariye hi milti hai, Allah ne har natija ke liye kuch zaahiri zaraae muqarrar kiye hain [RSB]

² T: Urdu pdf mein sirf Scanning Safha Number 194 likha hai, kitab ka naam maujood nahi [RSB]

Jahmiyya Aur Murjiyya Ki Muwaafaqat:

Ashraf Ali Thanwi Saahab ne *firqa jahmiyya* ke baare mein likha hai ke: "Aur Jahmiyya ❶ *joke ek friqa e islamiya hai wo in sab umoor mein taaweel karte hain. Masalan ﴿يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾¹ mein ﴿يَدُ﴾ yad se muraad quwwat kehte hain. Aur mutakhhhireen² ne un muftadien³ ke mazhab ko ikhtiyaar kiya hai. Ek khaas zaroorat se aur wo ye hai ke nasaara ke saath mushaabahat hoti hai". (Taqreer e Tirmizi lit Thanwi: P203-204)*

❶ • Ye firqa Jaham bin Safwaan ki taraf mansoob hai. Hafiz Zahabi رحمه الله Jaham bin Safwaan ke baare mein likhte hain ke:

وكان ينكر الصفات وينزه الباري عنها بزعمه و يقول بخلق القرآن و يقول: إن الله في الأمكنة كلها.

"Wo sifaat ka inkaar karta tha aur apne zo'm mein Baari Ta'ala ko un se munazza qaraar deta tha, Khalq e Quran ka qaayal tha aur kehta tha ke Allah har jagah mein maujood hai". (Siyaar Alaam an-Nubala: V6 P26-27) •

Khaleel Ahmad Saharanpuri Deobandi Saahab 'ayaat e sifaat' ke baare mein likhte hain ke: "Is qism ki aayaat mein hamara mazhab ye hai ke un par imaan laate hain aur kaefiyat se bahes nahi karte. Yaqinan jaante hain ke Allah Subhanahu wa Ta'ala makhlooq ke ausaaf se munazza aur naqs o hadoos ki alamaat se mubarra hai. Jaisa ke hamare mutaqqaddimeen ki raae hai aur hamare mutakhhhireen imaamo'n ne un ayaat mein jo Sahih aur lughat o sharaa' ke etebaar se jaaiz taaweele'n farmai hain. Taake kam-faham samajh le'n, masalan ye ke mumkin hai istiwa se muraad ghalba ho aur haath se muraad qudrat, to ye bhi hamare nazdeek haq hai". (Al Muhannad: P42; Jawab Sawal: 13-14)

Maaloom hua ke deobandiyo'n ne *Jahmiyya* ka mazhab ikhtiyaar kiya hai. Imam Abu Hanifa se marwi hai ke:

و لا يقال إن يده قدرته أو نعمته لان فيه ابطال الصفة وهو قول لا هل القدر ولا لا عزال و لكن يده صفته بلا كيف.

"Aur ye nahi kaha jaata ke Uske haath se muraad qudrat ya nemat hai,

¹ T: Surah al-Fath: 10 Tarjuma: Allah Ka Haath Unke Haatho'n Ke Oopar Hai [Ahsan-ul-Kalaam, Darussalam] [RSB]

² T: (مُتَّخِرِينَ) Baad mein aane waale ulama, aimma aur salaf [RSB]

³ T: Ibtida karne waalo'n, pehel karne waalo'n, aghaaz karne waalo'n [RSB]

kyounke us mein sifat ka ibtaal hai aur ye qaul qadariyyo'n aur motazala ka hai. Lekin uska haath uski sifat hai baghaer kaifiyat ke". (Al Fiqh al-Akbar Ma' Sharah al-Qaari: P36-37)

Murjiyya ki tarah Deobandi hazraat: *"Imaan mein ziyaadati aur naqs ke bhi qaayal nahi hain, unke nazdeek imaan faqat tasdeeq e qalb ka naam hai"*. (Haqqani Aqaaid e Islam li Abdul Haq Haqqani: P123 [pasand-farmooda Muhammad Qasim Nanotwi Saahab])

Mufti Muhammad Hasan Gangohi Deobandi likhte hain: *"Khuda har jagah maujood hai"*. (Malfuzaat e Faqeeh ul Ummat: V2 P14)

Apne is baatil aqide par mufti e mazkoor ne jhoot bolte hue likha hai ke: *"Ibne Jauzi se kisi ne poocha ke khuda kaha'n hai, to farmaya har jagah hai"*. (Malfuzaat e Faqeeh ul Ummat: V2 P14)

Is kizb o iftira ke saraasar bar-aks Haafiz Ibn al-Jauzi ne Jahmiyya ke firqa *multazima* ke baare mein likha hai ke:

والملتزمة جعلوا الباري سبحانه و تعالى في كل مكان.

"Multazima ne Baari Subhanahu wa Ta'ala ko har jagah (maujood) qaraar diya hai". (Talbees e Iblees: P30 Aqsaam Ahl al-Bidah)

Akaabir Parasti Aur Ghuluv

Deobandi hazraat apne akaabir ke baare mein sakht ghuluv¹ karte hain. Maulwi Muhammad Ilyas Deobandi, Baani Jamat e Tableegh ki naani ke baare mein likhte hain ke: *"Jis waqt intiqaal hua to unke kapdo'n mein jin mein aapka paakhaana lag gaya tha, ajeeb o ghareeb mahek thi ke aaj tak kisi ne aisi khushboo nahi soonghi"*. (Tazkirah Mashaaikh e Deoband az Mufti Azizur Rahman: Hashiya P96)

Us *tatti* ke baare mein Aashiq Ilahi Deobandi Meerathi ne likha hai ke: *"Potde² nikaale gae, jo neeche rakh diye jaate the, to un mein badboo ki jagah khushboo aur aisi niraali mahek phoot-ti thi ke ek, doosre ko*

¹ T: (غُلُو) Kisi ke mutaalliq badha-chadha hua ya hadd se guzra hua bayan jo aqalan aur aadatan muhaal ho, haqiqat se door, mubaalagha, hadd se tajaawuz [RKT]

² T: (پوتڑے) Wo kapda jo bacche ya bimaar ke koolho'n ke neeche peshaab, pakhaane ki ehtiyaat ke liye bichaate hain/taake pakhaana-peshaab karne par tabdeel kar diya jaae aur bistar waghaera kharaab na ho [RSB]

sunghata aur har mard aur aurat taajjub karta tha. Chunache baghaer dhulwaae unko tabarruk banaakar rakh diya gaya”. (Tazkirah al Khaleel: P96-97)

Pakhaana ko deobandiyo’n ka tabarruk bana kar rakhna to aapne padh liya, abh Zakariyya Tableeghi Saahab ka qaul padhiye: *“Lekin mujh jaise kam-ilm ke liye to sab Ahle Haq motamad¹ ulama ka qaul hujjat hai”*. (Kutub e Fazaail Par Ishkalaat Aur Unke Jawabaat: P134)

Ahle Haq se unke nazdeek muraad Ulama e Deoband hain. Ashraf Ali Thanwi Saahab farmate hain ke: *“Aur daleel e nahee² ham muqallido’n ke liye to fuqaha ka fatwa hai aur fuqaha ki daleel tafteesh karne ka hamko haq haasil nahi”*. (Imdaad al-Fataawa: V5 P313-314)

Gustaakhiyaa’n

Master Ameen Okadwi Deobandi ❶ ek Sahih hadees ka mazaakh udaate hue likhta hai ke: *“Lekin Aap ﷺ namaz padhte rahe aur kutiya saamne khelti rahi aur saath gadhi bhi thi, dono’n ki sharamgaho’n par bhi nazar padti rahi”*. (Majmua Rasael: V3 P350 [1994 edition])

❶ • Deobandiyo’n ki motabar kitab “Ilmi Majaalis” mein likha hua hai ke Saudi Arab ke Mufti e Azam Shaikh al-Islam Abdul Aziz bin Baaz رحمه الله ne ek shakhs ko apni majlis se nikaal diya tha, jiske baare mein unhe’n yaqeen ho gaya tha ke Ameen Okadwi ka shaagird hai. (dekhie: P261) •

Maine jab apne taweel khat *“Ameen Okadwi Ka Taaqqub”* mein ibaarat e mazkoora ka hawaala diya to Okadwi ne eteraaz ki ibaarat badal kar use kaatib ki ghalati qaraar diya. (Mahnaama al-Khair, Multan: ج18 Shumara 4: P41, July 2000, Rabi us Saani 1421h)

Halaanke ibaarat e mazkoora kaatib ki ghalati nahi hai, balke Ameen Okadwi ki kitab *“Ghair Muqalleddeen Ki Ghair-mustanad Namaz”* P43 faqra 198, Al Madani Darul Kutub Sareghat, Hyderabad ³ aur *“Tajalliyyaat e Safdar”* (V5 P488 Maktaba Imadiya, Multan by Naeem Ahmad Deobani

¹ T: (مُعْتَمَد) Etebaar kiya gaya, jis par logon ko etemaad ho, bharosa kiya hua, qaabil e etebaar [RKT]

² T: (نہی) Wo hukum jo kisi kaam ko rokne ke liye de’n [RKT]

³ T: Sindh, Pakistan [RSB]

Multani (Ustad Jamia Khair al-Madaaris, Multan) mein bhi maujood hai.

Tajalliyaat e Safdar (V1 P29) par Muhammad Naeem Multani ke liye ishaa-at ka ijaazat naama az Hakam Muhammad Ameen Okadwi 20th Jamad as-Saani 1421h maujood hai.

Lihaaza maaloom hua ke Okadwi Saahab ka use kaatib ki ghalat qaraar dena, khud unke qalam se mansookh aur ghalat hai.

☞ Abu Bilal Muhammad Ismail Jhangwi Deobandi ne kaha hai ke: *“Namaz mein iqaa’¹ khud Rasool e Paak ﷺ se saabit hai* (Tirmizi: V1 P38; Abu Dawood: V1 P123) *lekin* (Muslim: V1 P195) *par use uqba-tush-shaitaan² kaha gaya hai..... Dekhe’n apne kiye hue fe’l ko shaitaan kaha ja raha hai”*. (Tohfa Ahle Hadees: V2 P121)

Halaanke jis iqaa’ ko *uqba-tush-shaitaan* kaha gaya hai, wo iqaa’ Rasool Allah ﷺ se saabit nahi. Rasool Allah ﷺ se jo iqaa’ saabit hai wo doosra iqaa’ hai. *Uqba-tush-shaitaan* waala iqaa’ qatan nahi hai. Dekhiye muhawwala³ kitabo’n ki shurooh⁴, lihaaza Jhangwi ka qaul e mazkoor Rasool Allah ﷺ ki gustaakhi hai.

☞ Nabi ﷺ baaz auqaat sirri namazo’n mein 1-2 ayate’n jahran padh dete theu iske baare mein Ashraf Ali Thanwi Saahab likhte hain ke: *“Aur mere nazdeek asal wajah ye hai ke Aap ﷺ par zoq ki haalat ghaalib hui thi, jis mein ye jahr waaqe ho jaata tha aur jab ke aadmi par ghalba hota hai to phir usko khabar nahi rehti ke kya kar raha hai”*. (Taqreer e Tirmizi: P711)

Ye chand hawaale bataur e namoona likhe gae hain, warna deobandiyo’n ki gustaakhiya’n bahut ziyada hain.

☞ Hussain Ahmad Tandwi Madani ne kaha: *“Isko Ubaada bin Saamit*

¹ T: (اقعاء) Kutte ki tarah suren (chootad) par baethna, ukhdoo’n baethna [RKT]

² T: (عقبة الشيطان) Shaitaan ki paerawi ka anjaam, shaitaan ke raaste par chalne ke bure nataaij [RSB]

³ T: (مُحَوَّلَه) Jiska hawaala diya gaya ho [RKT]

⁴ T: (شُرُوح) Sharah ki jamaa, tashrihaat, wazaahate’n [RKT]

muanaan¹ zikr karte hain, halaanke ye mudallis² hain aur mudallis ka anana³ motabar nahi". (Tauzeeh at-Tirmizi: V1 P436)

Mazeed likhte hain: *"Kyouнке baaz ke raawi Ubaada hain, joke mudallis hain"*. (Tauzeeh at-Tirmizi: V1 P437)

Sahaabi e Rasool ﷺ ko *mudallis qaraar* dena bahut badi gustaakhi hai.

Tambeeh: Imam Shu'ba se ye qaul bilkul saabit nahi hai ke *"Abu Huraira رضى الله عنه Mudallis the"*.

🌀 Shaikh ul Islam Muhammad bin Abdul Wahhab رحمه الله ke baare mein Hussain Ahmad Madani ne likha hai ke: *"Al Haasil wo ek zaalim o baaghi khunkhuar faasiq shakhs tha"*. (Ash Shihaab as-Saaqib: P42)

Hussain Ahmad Madani ke *Khalifa* Qazi Zahid al-Hussaini Deobandi likhte hain ke: *"Pakistan mein baaz logo'n ne ye mashoor kar diya tha ke Hazrat Madani noorullah marqadahu ne baad mein in aqaaid mein tarmeem farmadi ya ruju kar liya tha. Halaanke ye baat bilkul ghalat aur ahle bidat ki tarah iftira⁴ hai. Hazrat ke yehi aqaaid aakhir tak the"*. (Chiraag e Muhammad: P90-91)

Mazeed tafseel ke liye dekhiye meri kitab *"Akazeer Aal e Deoband"*.

🌀 Zakariyya Kandhalwi Tableeghi ne mohaddiseen e kiraam ke baare mein likha hai ke: *"In mohaddiseen ka zulm suno!"*. (Taqreer e Bukhari: V3 P104)

Andhi Taqleed:

Taqleed ka matlab ye hai ke: *"Be soche samjhe ya be-daleel paerawi, naql, supurdgi"*.

"Bilaa daleel paerawi karna, aankh band karke kisi ke peeche chalna, kisi ki naql utaarna". (Al Qamoos al Waheed: 1346)

¹ T: (مُعْتَن) Wo hadees jo aese logon se suni gai ho jin ka silsila riwayat mein mazkoor na ho aur silsila e riwayat ko an (عن) laga kar naql kiya gaya ho. Wo hadees jiki riwayat falaa'n bin falaa'n ke alfaaz se ki gai ho aur saraahat se sama' ka zikr na ho [RKT]

² T: (مُدَلِّس) Wo raawi jis ne silsila e riwayat mein apne shaikh ka naam chod diya ho [RKT]

³ T: (عَنْتَه) Kisi riwayat ko an (عن) falaa'n an (عن) falaa'n keh kar bayan karna [RKT]

⁴ T: (اِفْتِرَا) Bohtaan, tohmat, jhoota ilzaam, khilaaf e waaqia ya ghalat baat [RKT]

Ashraf Ali Thanwi Saahab kehte hain: "*Taqleed kehte hain ummati ka qaul maanna, bila daleel..... Allah aur uske Rasool ﷺ ka hukm maanna taqleed na kehlaaega, wo ittiba kehlaata hai*". (Al Ifzaat al-Yaumiya: V3 P59; Al Malfooz: P228)

Is taareef ko madde nazar rakhte hue Mufti Rasheed Ahmad Saahab Ludhyanwi ka bayan sun le'n: "*Ma'hza¹ hamara fatwa aur amal qaul e Imam ﷺ ke mutaabiq hi rahega. Is liye ham Imam ﷺ ke muqallid hain aur muqallid ke liye qaul e imam hujjat hota hai. Naa ke Adilla e Arba² ke un se istidlaal³ wazeefa e mujtahid hai*". (Irshad ul Qaari: P412)

Yaane Deobandiyo'n ke nazdeek Quran, Hadees, Ijma aur Ijtihad se hujjat pakadna jaaiz nahi hai. Anwar Shah Kashmiri Saahab ne ek qawi hadees ka jawab sochne ke liye 10 saal se ziyaada ka arsa lagaa diya. (Faiz ul Baari: V2 P275; Al Urf ash-Shazi: V1 P107; Maarif as-Sunan: V4 P264; Dars e Tirmizi: V2 P224)

Mehmood ul Hasan Saahab Deobandi ne saaf elaan kiya: "*Aap ham se wujoob e taqleed ki daleel ke taalib hain, ham aapse wajoob e ittiba e Muhammadi ﷺ o wajoob e ittiba e Qurani ki sanad ke taalib hain*". (Adilla e Kaamela: P78)

Shaikh Muqbil bin Haadil al Yamani رحمه الله ne kaha:

التقليد حرام، لا يجوز لمسلم أن يقلد في دين الله.

"*Taqleed haraam hai, kisi musalman ke liye jaaiz nahi hai ke Allah ke deen mein taqleed kare*". (Tohfa al-Mujeeb Alaa As-alah Al-Haazir wal Ghareeb: P205)

Aur kaha: 'فالتقليد لا يجوز و الذين يبيحون تقليد العامي للعالم نقول لهم: أين الدليل؟'

"*Taqleed jaaiz nahi hai aur jo log aami (jaahil) ke liye taqleed jaaiz qaraar dete hain, ham unse poochte hain ke (uski) daleel kya hai?*". (Tohfa al-Mujeeb Alaa As-alah Al-Haazir wal Ghareeb: P205)

Aur kaha:

نصیحتی لطیبة العلم: الابتعاد عن التقليد، قال الله سبحانه و تعالی: ﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾.

"*Meri taalib e ilmo'n ke liye ye nasihat hai ke wo taqleed se door rahe'n,*

¹ T: (مَعَ بُدَا) Iske bawujood, phir bhi [RSB]

² T: Quran, Hadees, Ijma aur Ijtihad [RSB]

³ T: Daleel, suboot, daleel pesh karte hue [RKT]

Allah Ta'ala ne farmaya: Aur Jiska Tujhe Ilm Na Ho Iske Peeche Na Chal¹". (Ghaarah Ilaa ash Shartah A'alaa Ahlul Ajhal was Saftah: P11-12)

Ahle Hadees Se Bughz:

Deobandi hazraat Ahle Hadees se sakht bughz rakhte hain. Ashraf Ali Thanwi Sahab, Ahle Hadees ke baare mein likhte hain ke: *"Is liye ehtiyaat yehi hai ke unke peeche namaz na padhi jaae"*. (Imdad ul Fataawa: V1 P249)

Agar koi shakhs Ahle Hadees ke peeche namaz padhle to uske liye Thanwi-fatwa darj e zail hai: *"Namaz hasb e qawaaid e fiqhiya sahih ho gai, magar ehtiyaat iaada mein hai"*. (Imdad ul Fataawa: V1 P253)

Ahle Sunnat ke ek *Siqa* Imam Ahmad bin Sinan al Waasiti (d 259h) ne *Ahle Bidat* ki ye (badi) nishani bayan farmai hai ke wo *Ahle Hadees* se bughz karte hain. (Maarifa Uloom ul Hadees az Haakim Nishapuri: P4; Aqeedatus Salaf lil Sabooni: P102 [Sanad Sahih])

Haal hi mein Deobandiyo'n ne Battagram, Suba Sarhad, Pakistan mein ek (Salafi) Ahle Hadees Masjid Shaheed kardi hai, is almnaak saaniha² par Hazro ke Deobandi hazraat khushi manate hue bayaan jaari karte hain ke: *"Battagram ki fizaa ko kharaab karne waale sharpasand hain. Sarhad hukumat aise logo'n ke khilaaf karwaai kare. Ek hujra ko ibaadatgah ka darja dekar ilaaqe ki fizaa ko firqa-waariyat se labrez karna saazish hai..... kuch log baerooni imdaad aur ishaaro'n par waha'n firqa-waariyat phaelaana chaahte hain aur ghair muqallidiyat ke naam se nae firqe ki buniyad daali ja rahi hai..."* Qari Abdur Rahman, Maulwi Abdus Salam, Maulwi Rasheed Ahmad, Maulwi Fazal Waahid, Qari Chun Muhammad, Maulwi Abdul Khaliq waghaerahum. (Roznaama Islam, Rawalpindi: ج1 Shumara 219 13 Zil Hijja 1424h 5th Feb 2004)

Ahle Hadees se deobandiyo'n ka bughz kisi hawaale ka mohtaaj nahi hai. Mudaahanat³ waali policy rakhne waalo'n ko chaahiye ke asr e haazir mein Master Ameen Okadwi, Abu Bakr Ghazipuri, Habibullah Derwi waghaerahum jaise deobandiyo'n ki kitabe'n dekhe'n, jo-ke aam market

¹ T: Surah al-Isra: 36 [RSB]

² T: (آلم ناک ساينحه) Ranj-o-gham se bhara hua waaqia, haadsa [RSB]

³ T: (مُداہنَت) Dil mein kuch aur zabaan par kuch hona, chaaplusi, khushaamadi [RKT]

mein dastiyaab hain. Kisi ek kitab ka mutaala-a karke dekh le'n, deobandiyo'n ke aslaaf ne Ahle Hadees ke khilaaf "*Nazm al-Masaajid Bi Ikhraaj al-Wahabiyyeen Minal Masaajid*" naami risaala likha kar Ahle Hadees ko masjido'n mein namaze'n padhne se mana kar diya tha. ¹ وَاللّٰهُ مِنْ وَرَائِهِمْ مُحِيطٌ (Wallahu Min Waraaihim Muheet). Ye kitab Nazm ul Masaajid matboo o mutadaawal² hai.

Tambeeh: Ahle Hadees se bughz aur Kitab o Sunnat mein tehrifaat karne waale aur bhi bahut se firqe hain, masalan Masood Ahmad BSC (takfeeri) ki Jamat-ul-Muslimeen, Dr. Masooduddin Usmani Barzakhi (takfeeri) ki Jamat Jadeed Khawaarij aur maujooda takfeeri jamate'n waghaera. Inka bhi wohi hukm hai, jo doosri bidati jamato'n ka hai. Unki ikhtida mein namaz jaaiz nahi hai. In tamaam gumrah firqo'n se baraa-at aur alaahadgi zaroori hai.

Khatm e Nubuwwat Par Daaka:

Ahle Hadees ko masjido'n se nikalne waalo'n ka khatm e nubuwwat ke baare mein ajeeb o ghareeb aqida hai.

Muhammad Qasim Nanotwi, baani Madrasa Deoband Saahab likhte hain ke: "*Balke, agar bil-farz baad zamaana nabawi صلعم bhi koi Nabi paida ho to phir bhi khaatmiyat e muhammadi mein kuch farq na aaega*". (Tehzeer un Naas: P34)

Tambeeh: Usool e hadees mein ye masla muqarrar hai ke Nabi ﷺ par poora darood likhna chaahiye, sirf ishaara kar dena (masalan 'ص' صلعم) Sahih nahi hai. (Muqaddama Ibne Salah Ma' at-Taqqiyud wal Eezaah: P208-208)

Qari Muhammad Taiyyab Deobandi ne likha: "*To yaha'n khatm e nubuwwat ka ye maaana sun lena ke nubuwwat ka darwaza band ho gaya, duniya ko dhoka dena hai. Nubuwwat mukammal hogai, wohi kaam degi qiyamat tak. Na ye ke munqata hogai aur duniya mein andhera phail gaya*". (Khutbaat Hakeem ul Islam: V1 P39)

¹ T: Aur Allah unko ghere hue hain [RSB]

² T: (مُتَدَاوِل) Murawwaj, raej, aam, dast-ba-dast pohoncha hua, jis ka chalan ho [RKT]

Halaanke Sahih Hadees mein aaya hai: ‘إن الرسالة والنبوة قد انقطعت’ *“Beshak risaalat aur nubuwat munqata ho gai”*. (Sunan Tirmizi: 2272 [Sahih Ghareeb])

Raha ye kehna ke *“andhera phail gaya”*, to ye Taiyyab Saahab ki gapp hai. Jiska haqiqat se koi taalluq nahi. Balke deen e islam ke saath chaaro’n taraf raushni hi raushni phail gai hai aur ab na koi Rasool paida hoga aur na koi Nabi. Walhamdulillah.

Allah ne Nabi Isa bin Maryam ﷺ ka qiyamat se pehle bataur e nishani ke, asmaan se naazil hona isse mustasna¹ hai. Isa ﷺ Rasool Allah ﷺ se pehle Bani Israel mein paida hue the aur yehi Isa ﷺ asmaan se Damascus (Shaam) mein safed minaare par nazil ho’nge. (Kashf ul Astaar Fee Zawaaid al-Bazaar: V4 P142, H3396 [Sanad Sahih])

Yaad rahe ke kisi hadees mein ye bilkul nahi aaya ke Isa bin Maryam ﷺ paida honge. Paida hone waali baat *Ghair Muslim Qadyaniyo’n* ki gapp hai. Jiska deen e islam se koi taalluq nahi.

Gumrahi Ki Taraf Elaaniya Daawat:

Dalaail e mazkoora aur deegar dalaail se ye baat azhar-minash-shams² hai ke deobandiyat ek gumrah firqa hai. Salafi ulama ne deobandiyon ka bidati hona dalaail o baraheen se saabit kiya hai, dekhiye:

معجم البدع للشيخ رائد بن صبري بن أبي علفة ص ٩٥ والقول البليغ في التحذير من جماعة التبليغ للشيخ حمود التويجري ، وجماعة التبليغ عقيدتها وأفكار مشائخها الميان محمد أسلم والسراج المنير في تنبيه جماعة التبليغ على أخطاء هم للشيخ الدكتور محمد تقي الدين الهلالي المراكشي ونظره عابرة اعتبارية حول الجماعة التبليغية للشيخ سيف الرحمن الدهلوي المورد العذب الزلال فيما انتقد على بعض المناهج الدعوية من العقائد والأعمال للشيخ الإمام أحمد بن يحيى بن محمد النجمي ص ٢٤٢ - ٢٥٧ وعليه تقرّظ الشيخ صالح بن فوزان الفوزان وتقرّظ الشيخ ربيع بن هادي المدخلي الجماعات الإسلامية في ضوء الكتاب والسنة بفهم سلف الأمة ص ٣٣٥ - ٣٧٦ للشيخ أبي أسامة

¹ T: (مُسْتَثْنَى) Alag, judaa [RKT]

² T: (أَظْهَرَ مِنَ الشَّمْسِ) Sooraj se bhi ziyaada waazeh aur raushan, poori tarah waazeh, zaahir, raushan [RKT]

Mojam al-Bida lish Shaykh Rad bin Sabri bin Abi Ilfa: P95; Al-Qaul al-Baleegh fi Tahzeer min Jamat at-Tableegh lish Shaykh Hamood al-Tuwayjri; Jamat at-Tabligh: Aqidatuha wa Afkaar Mashayikhiha li Miyan Muhammad Aslam; As-Siraj al-Muneer fi Tambih Jamat at-Tabligh ala Akhtaaihim lish Shaykh Dr. Muhammad Taqiuddin al-Hilali al-Marrakashi; aur Nazrah Abira Itibariyya Hawla al-Jamah at-Tablighiyya lish Shaykh Saifur Rahman ad-Dehelwi; Al-Mawrid al-Adhb al-Zalaal Fima Intaqada alaa Baad al-Manahij al-Daawiyya min al-Aqaaid wa al-Aamaal lish Shaykh Imam Ahmad bin Yahya an-Najmi: P242-257, in mein Shaikh Saaleh al-Fauzan, Shaikh Rabi al-Madkhali waghaia ki taqareez bhi maujood hain; Al-Jamat al-Islamiyya fee Dau al-Kitaab was Sunnah bi-Fahm Salaf al-Ummah lish Shaykh Abu Usamah Salim bin Eid al-Hilaali: P335-376

Darj e zel kibaar² ulama ne deobandiyo'n waghaera ki jamat ko bidati aur gumrah qaraar diya hai.

① Ash Shaikh Muhammad bin Ibrahim Aal ash-Shaikh رحمه الله (Al Jamat al Islamiya: P377; Al Qaul al Baleegh: P289-290)

② Shaikh al-Islam Abdul Aziz bin Baaz رحمه الله:

قال في جماعة التبليغ وهي جماعة الديوبنديين عندهم خرافات عندهم بعض البدع والشركيات فلا يجوز الخروج معهم إلا إنسان عنده علم يخرج لأن ينكر عليهم ويعلمهم.³

¹ T: Qaaraeen ki aasaani ke liye un arbi kitaabon ka naam neeche roman likha gaya hai.

Mojam al-Bida lish Shaykh Rad bin Sabri bin Abi Ilfa: P95; Al-Qaul al-Baleegh fi Tahzeer min Jamat at-Tableegh lish Shaykh Hamood al-Tuwayjri; Jamat at-Tabligh: Aqidatuha wa Afkaar Mashayikhiha li Miyan Muhammad Aslam; As-Siraj al-Muneer fi Tambih Jamat at-Tabligh ala Akhtaaihim lish Shaykh Dr. Muhammad Taqiuddin al-Hilali al-Marrakashi; aur Nazrah Abira Itibariyya Hawla al-Jamah at-Tablighiyya lish Shaykh Saifur Rahman ad-Dehelwi; Al-Mawrid al-Adhb al-Zalaal Fima Intaqada alaa Baad al-Manahij al-Daawiyya min al-Aqaaid wa al-Aamaal lish Shaykh Imam Ahmad bin Yahya an-Najmi: P242-257, in mein Shaikh Saaleh al-Fauzan, Shaikh Rabi al-Madkhali waghaia ki taqareez bhi maujood hain; Al-Jamat al-Islamiyya fee Dau al-Kitaab was Sunnah bi-Fahm Salaf al-Ummah lish Shaykh Abu Usamah Salim bin Eid al-Hilaali: P335-376

² T: (كبار) Bargazida, moazzaz, mukarram, kabeer ki jama, buzurg aadmi [RKT]

³ T: Jamat Tabligh jo dar-haqiqat deobandiyo'n ki jamaat hai, ke baare mein kaha gaya hai ke unke yahan khurafaat, baaz bidaat aur shirkiya aqaaid paae jaate hain. Lihaaza kisi shakhs ke liye

③ Mohaddis al-Asr Imam Albani رحمه الله qaal:

جماعة التبليغ لا تقوم على منهج كتاب الله وسنة رسوله عليه الصلاة والسلام وما كان عليه سلفنا الصالح.¹

Ye chand hawaale bataur e namoona likhe hain, warna tamaam kibaar ulama in deobandiyo'n o tablighiyo'n ki bidaat o gumrahi ki gawaahi dete hain. Lihaaza ye saabit hua ke deobandi firqa bidati firqa hai. Deobandi hazraat apne firqe ki taraf logo'n ko tehriran, taqriran aur tamaam mumkina tariqo'n se daawat dete hain. Bidat ki taraf daawat dene waale shakhs ki riwayat asalan mardood hoti hai. (Kitab al-Majruheen li Ibne Hibban: V3 P63-64)

Tambeeh: Zamaana tadween e hadees ka wo raawi jiski jamhoor mohaddiseen e kiram ne *tauseeq* ki hai wo is Hukm se mustasna hai. (At Tankeel Bimaa Fee Ta-neeb al Kausari Minal Abateel: V1 P42-52)

Choonke deobandi hazraat apni bidat ki taraf daawat dete hain, lihaaza *Usool e Hadees* ki roo se unki riwayat mardood hai.

Inkaar e Hadees

Guzishta safhaat mein guzar chuka hai ke andhi taqleed ki wajah se deobandi hazraat (aal e deoband) hadees e sahih ka inkaar kar dete hain. Mufti Rasheed Ahmad Ludhyanwi ne likha hai ke: "*Ruju ilal hadees², wazifa e muqallid nahi*". (Ahsan ul Fataawa: V3 P50)

Mufti Taqi Usmani Deobandi ne taqleed e shakhsi par zor dete hue likha hai ke: "*Aur agar aise muqallid ko ye ikhtiyaar de diya jaae ke wo koi hadees apne imam ke maslak ke khilaaf paakar imam ke maslak ko chod sakta hai. To uska natija shadeed afra-tafri aur sangeen gumrahi ke siwa kuch nahi hoga*". (Taqleed Ki Sharai Haisiyat: P87)

unke saath tablighi daure par nikalna jaaiz nahi hai, siwaae us shakhs ke jo ilm rakhta ho. Wo sirf unke inhirafaat par inkaar karne aur unhe'n sahisht ilm sikhaane ke liye nikle. [RSB]

¹ T: Jamat Tableegh Kitabullah, Rasool Allah ﷺ ki sunnat aur hamare salaf o saaliheen (Sahaba o Taabaeen) ke tariqa par qaayam nahi hai. [RSB]

² T: Hadees ki taraf rujoo karna [RSB]

Maaloom hua ke deobandiyo'n ke nazdeek muqallid ka sirf ye kaam hai ke wo hadees ki taraf ruju na kare, balke sirf apne mazoom¹ imam ki taraf hi ruju kare. Warna hadees par amal karne ki soorat mein wo 'gumrah' ho jaaega (!)

Mehmood ul Hasan Deobandi ne likha hai ke: "*Lekin siwaae Imam aur kisi ke qaul se ham par hujjat qaayam karna baeed-az-aql² hai*". (Eezaah al Adilla: P276 [old edition])

Deobandiyo'n ke yahan taqleed ki is qadr ehmiyat hai ke wo taqleed ko kisi taur par bhi chodne ko taiyyaar nahi hote, chaahe, Quran o Hadees ka daaman haath se choot jaae, jaise muddat e razaa-at³ mein wo qurani hukm ke bar-khilaaf 2.5 saal ke qaayal hain.

Namaz Bhi Khilaaf e Sunnat:

Deobandiyo'n ki namaz sunnat ke mukhaalif hoti hai, masalan bhool jaane ki soorat mein unka imam sirf ek taraf, daae'n taraf salam pher kar sajda-sahu karta hai. Jiska koi suboot Quran, Hadees, Ijma ya aasaar e salaf mein nahi hai. Ye log namaze'n bhi intihaai der kar ke padhte hain. Jiska mushaahada har deobandi masjid mein kiya ja sakta hai.

Sooraj ke intihaai zard ho jaane ke baad ye Asr ki namaz padhte hain.

Ek Sahih ka khulasa ye hai ke agar (*Sahih ul Aqida*) Umara (*Hukumraan*) namaze'n der karke padhe'n to apni namaz awwal waqt mein padh leni chaahiye. Aur uske baad agar koi unke saath namaz paae to dobaara nafil samajh kar padhle. (Muslim: Kitab ul Masaajid: H648)

Alaawa-azee'n⁴ unke aimma itni jaldi aur tez namaze'n padhate hain ke *al-Amaan wal Hafeez*. Ruku aur sujood mein taadeel e arkaan⁵ ka bilkul khayaal nahi rakha jaata, balke namaz sirf ek parade maaloom hoti hai aur ramzan ul mubarak mein taraweesh mein to hadd ho jaati hai aur qirat mein 'يعلمون تعلمون' *ya'maloon ta'maloon* ke alaawa kuch samajh

¹ T: (مَزْعُوم) Qiyaasi, farzi, gumaan kiya hua, alleged, supposed [RKT]

² T: (تَعْيِيدُ أَرْ عَقْل) Jo samajh se baala-tar/baahar ho [RSB]

³ T: Baccho'n ko doodh pilaane ki muddat [RSB]

⁴ T: (عِلَاوَهْ اَزِي) Iske alaawa [RSB]

⁵ T: (تَغْيِيلِ اَرْكَان) Arkaan e namaaz ka sukoon aur itmenaana se adaa karna [RSB]

mein nahi aata.

Quran o Sunnat Ki Ghalat Taaweele'n Aur Tehrifaat

Har salafi ul aqida admi jiska deobandiyon se takraao hai, iska mushaahada karta hai ke ye log Quran o Sunnat ki ghalat taaweele'n karte hain aur tehrifaat ke murtakib hain. Masalan aayat:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ.

Pas Ahle-zikr Se Poocho, Agar Tum Nahi Jaante. (Surah an-Nahl: 43)

Se ye log *mazaahib e arba* mein se ek mazhab ki taqleed ka wujoob saabit karte hain. Halaanke is aayat e karima se salaf o saaliheen mein se kisi ne ye istidlaal nahi kiya. Aur na sawal karna taqleed kehlata hai. Balke is aayat ka waazeh mafhoom yehi hai ke adm e ilm¹ ki haalat mein (Baghaer taayyun e mazaahib e arba) ualama se (kitab o sunnat ka) masla poocha jaae.

Deobandiyon ne taaweel e mazkoor ke saath awaam-un-naas ko siraat e mustaqeem se hata rakha hai.

Jo shakhs ye samjhe ke Imam Malik رحمته الله عليه, Imam Shafai رحمته الله عليه, Imam Ahmad رحمته الله عليه aur Imam Abu Hanifa رحمته الله عليه mein se ek mutaiyyan ka qaul hi sahih hai. Uski ittiba karni chaahiye doosre ki ittiba nahi karni chahiye, aise shakhs ke baare mein Shaikh al-Islam Ibne Taimiyya رحمته الله عليه farmate hain:

فمن فعل هذا كان جاهلاً ضالاً ، بل قد يكون كافراً ، فانه متى اعتقد أنه يجب على الناس اتباع واحد بعينه من هؤلاء الأئمة دون الإمام الآخر فإنه يجب أن يستتاب فإن تاب وإلا قتل ، بل غاية ما يقال انه يسوغ أو ينبغي أو يجب على العامي أن يقلد واحداً لا بعينه من غير تعيين زيد ولا عمرو ، وأما أن يقول قائل : إنه يجب على العامة تقليد فلان أو فلان فهذا لا يقوله مسلم.

“Pas jo shakhs aisa kare wo jaahil, gumrah hai, balke baaz auqaat kaafir ho jaata hai. Kyounke jab wo ye aqida rakhe ke logo'n par in (4) imaamo'n mein se ek mutaiyyan imam ki ittiba waajib hai, doosre (kisi) imam ki nahi to ye zaroori hai ke use tauba karaai jaae, agar karle to

¹ T: (عدم علم) Ilm ka na hona, na jaanna [RSB]

behtar warna use qatl kar diya jaae. Ziyada se ziyada ye kaha ja sakta hai ke aami ke liye Zaid o Umar ke taaiyyun ke baghaer kisi ek ghair-mutaiyyan¹ ki taqleed¹ jaaiz, behtar ya waajib hai. Raha ye ke agar koi aadmi ye kahe: Awaam par falaa'n ya falaa'n ki taqleed waajib hai to iska koi musalman qaayal nahi hai". (Majmua Fataawa: V22 P249)

❶ • Taqleed ke baare mein raajeh qaul yehi hai ke aami² ke liye bhi taqleed jaaiz nahi hai. Aami par ye waajib hai ke wo Sahih ul Aqida ulama se Quran o Hadees pooch kar us par amal kare. Quran o Hadees poochna aur us par amal karna taqleed nahi kehlaata, balke ittiba o iqtida kehlaata hai. •

Shaikh ul Islam ki is tehqeeq ke saraasar bar-aks deobandiyo'n ka ye naara hai ke: *‘يجب على العامة تقليد أبي حنيفة’* “Awaam par Abu Hanifa Ki Taqleed Waajib Hai”. (Majmua Fataawa: V22 P249)

Mehmood ul Hasan Deobandi Saahab ne talqeed ka wujoob saabit karne ki koshish mein Quran e Kareem mein tehreef kardi hai. MausooF mazkoor, apne qalam se likhte hain ke:

Yehi wajah se ye rishad hua:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ **وَأُولِي الْأَمْرِ مِنْكُمْ**.

(Eezah al-Adilla: P97 (1330 edition) Printed at Qasmi Printers Madsra Deoband ba-ehatemam Habib ur Rahman)

﴿**وَأُولِي الْأَمْرِ مِنْكُمْ**﴾ ke izaafe saath ye aayat poore Quran mein kahee'n maujood nahi hai. Ye izaafa Mehmood ul Hasan Deobandi Saahab ne taqleed e shakhsi ko waajib qaraar dene ke liye gadha hai.

Deobandiyo'n ki is tehreef ke rad ke liye dekhiye Shaikh Hamood bin Abdullah at-Tauwajiri ki 'Al Qaul al-Baleegh Fit Tahzeer Mein Jamat at Tableegh P119-140'

Neez dekhiye hamare Shaikh Badiuddin ar-Rashadi ki 'At Tawaam al-Mureesha Fee Tahrifaat Ahl ar-Raai al-Mudhisha'.

In sutoor e saabiqa se saaf zaahir hai ke doebandi hazraat: 'Ahle

¹ T: (غَيْرِ مُتَعَيَّنٍ) Ghair tae-shuda, jiska taayyun na kiya gaya ho, undefined, unsettled [RKT]

² T: (عامي) Aam log, aam aadmi, common/ordinary [RKT]

Bidat' hain aur 'Jahmiyya' ki tarah unki bidat shadeed aur khatarnaak hai. Lihaaza unke peeche namaz nahi hoti. Ahle Hadees, Salafi Ulama ki yehi tehqeeq hai. Hamare Shaikh Badiuddin Rashadi رحمہ اللہ ne is masle par ek risaala *"Imam Sahih ul Aqida Hona Chaahiye"* likha hai. Professor Abdullah Bahawalpuri رحمہ اللہ aur Shaikhana Abu ar-Rijaal Allah Datta as-Sohdari al-Wazirabadi رحمہ اللہ bhi usi ke qaayal the ke deobandiyo'n ke peeche namaz nahi hoti. Shaikh Abdullah Nasir Rahmani ka bhi yehi mauqif hai. Jin ulama ne jawaaz ka fatwa diya hai, un tak deobandiyo'n ka aqaaid mazkoor nahi pohonche hain, ya unhe'n is masla par tahqeeq ka mauqa nahi mila hai.

Deegar tafaseel ke liye dekhiye meri kitab *"Akazeeb Aaal e Deoband"*.

Aaj kal deobandiyo'n ke ualma aur awaam aqaaid e deoband par is qadr sakhti se amal-paera hote hain ke wo samjhaane ke bawujood bhi un baatil aqaaid o nazariyaat ko tark karne ke liye kisi taur par taiyyaar nahi hote, balke wo ye keh kar jaan chudate hain ke ulama ne jo likha hai durust hi likha hai.

Ithna-ashari Jaafari Shia Hazraat:

Tehreef e Quran, Takfeer e Sahaba waghaerahuma baatil aqaaid rakhte hain, magar unke baaz hazraat taqiyya karte hue kehte hain ke: *"Hamare ye aqaaid nahi hain"*. Ulama e islam unhe'n ye kehte hain ke agar tumhare ye aqaaid nahi hain to un aqaaid rakhne waale falaa'n-falaa'n shakhs ki takfeer karo. Wo us takfeer ke liye kabhi taiyyaar nahi hote. Isi tarah baaz chalaak deobandi apne akaabir ke mushrikaana aqaaid ke baare mein taqiyya karte hue ye keh dete hain ke hamare ye aqaaid nahi hain aur ham sirf Quran o Hadees hi maante hain. Unhe'n Ulama e Ahle Sunnat (Ahle Hadees) kehte hain, ke agar tum apne daawe mein sacche ho to apne un akaabir se baraa-at ka elaan karo, jinki kitabo'n mein ye aqaaid mazkura darj hain. Aur unke shirk o bidat ka elaanिया eteraaf karo. Magar aisa eteraaf aur elaan e baraa-at wo kabhi nahi karte, balke pakke akaabir-parast hain. Lihaaza jab tak wo apne un akaabir se sareeh baraa-at na kare'n unka wohi Hukm hai jo unke akaabir ka hai.

Tambeeh:

Baaz shar-pasand log, Ahle Hadees salafiyyo'n ke khilaaf Wahiduzzama Hyderabad, Nawab Siddiq Hasan Khan aur Nawab Noor ul Hasan waghaerahum ke hawaale pesh karte hain. Halaanke Master Ameen Okadwi Deobandi Saahab elaaniya likhte hain ke: *"Kyouнке Nawab Siddiq Hasan Khan, Miyaan Nazeer Hussain, Nawab Wahiduzzama, Meer Nur ul Hasan, Maulwi Muhammad Hussain aur Maulwi Sanaullah waghaera ne jo kitabe'n likhi hain, agarche wo ye kehte hain ke ham ne Quran o Hadees ke Masaail likhe hain, lekin ghair muqallideen ke tamaam firqo'n ke ulama aur awaam bil-ittifaaq un kitabo'n ko ghalat qaraar dekar mustarad kar chuke hain, balke barmala¹ taqreero'n mein kehte hain ke un kitabo'n ko aag lagaado"*. (Majmua Rasaael: V1 P22; Tehqeeq Masla Taqleed: P6)

Jab tamaam Ahle Hadees ulama o awaam ne un kitabo'n ko rad kar diya hai to un kitabo'n ke hawaale Ahle Hadees ke khilaaf pesh karna baatil, balke *abtal al-abaateel*² hai.

Muhammad Abdul Haleem Chishti ki kitab *"Hayat e Wahiduzzama"* ki ek ibaaarat ka khulaasa ye hai ke: *"Ahle Hadees ka ek bada giroh masalan Muhaddis Shamsul Haq Azimabadi, Muhammad Hussain Lahori, Abdulah Ghazipuri, Faqirullah Punjabi waghaerahum Wahiduzzama Hyderabad se naraaz aur bad-dil ho gae the"*. (P101)

Ahle Hadees ke nazdeek Quran, Hadees, aur Ijma hujjat hai aur Masaail ko salaf o saaliheen ke faham ki raushni mein samajhna aur maanna chaahiye. Ahle Hadees ke khilaaf sirf wohi baat pesh ki ja sakti hai jo

- ① Kitab o Sunnat o Ijma aur faham e salaf o saaliheen ke khilaaf na ho.
- ② Jis par tamaam Ahle Hadees ka ijma ho, baaz ashkhaas ki shaaz aara na ho'n.

وما علينا الا لبلاغ

Haafiz Zubair Ali Zai

22 Muharram 1425h

¹ T: (تَرْفَلَا) Khullam-khula, elaaniya [RKT]

² T: Aisa kaam jo saraasar ghalat ho, aisa kaam jiski koi sharai aur aqli daleel na ho [RSB]